Here begynneth a lytell boke of the. xxiiii. stones pryncipalles/ that profyteth most to mans body/ as ẏ day ⁊ the nyght hath. xxiiii. houres/ so be there. xxiiii. stones pryncipall.

¶ There be many preciousstones in the worlde / and of many great vertues / but of the mooste precious / there be. xxiiij. precious stones that haue vertue in them / that profiteth to mans body. As the day & the nyght hath. xxiiij. houres / so be there. xxiiij. stones principall / which theyr names here after folowyth.

¶ The fyrste is Saarde. The. ij. Topacc. The. iij. Emeraude. The. iiij. Rubye. The. v. Saphyr. The. vi. Jasper. The. vij. Lygurres. The. viij. Acate. The. ix. Amatyste. The. x. Crysolite. The. xi. Oniche. The. xii. Beriele. The. xiii. Jargõce. The. xiiii. Gryfolyte. The. xv. Calcedoine. The. xvi. Sardoyne The. xvii. Diamant. The. xviii. Dyane. The. xix. Sorygc. The. xx. Crasnuf. The. xxi. Uermydor. The. xxii. Reflambyne. The. xxiii. Corryce The. xxiiij. Turkeys. And these be the stones that be mooste of vertue.

¶ The fyrst Saarde. Capitulo. i.

Saarde and Garnat/ and Almandines / and Jargonce be all concreed togyther/but Jargonce hath the vertue of these stones / and it is the most fynest / and it gyueth a gentell red colour/and maketh a man mery and glad/ and kepeth hym longe ponge/and in great trouth/and maketh a man to forget his cõtrarye. And also it staũcheth blode/and he that beryth it vpon hym / nedeth nat to dred to touche no euyll vermyn. And also he may passe all parellous places sewrely without daunger/and in what place that he cometh to / to be lodged in / he shall be gladly receyued & haue good chere / And any thyng that he asketh that is of reason shall nat be denyed hym/nor warned hym.

¶ The Topace. Cap. ij.

¶ Topace is of a yelowe colour/& there be of dyuers maners of Oryent/& of Arabye/

here be the best and the fynest. This Topace cooletha man / and healeth hym of a syckenesse that is called the Fye in frēche/ and who so euer haue this fye / and serue it about with a Topace stone / it shall neuer growe moze/a Topace drawethin sē= blaūce to the moone: foz whan the moone is fowle and rayny/this sayd stone is the moze troublous/and derker of his colour. And whan the moone is fayze & clere/this stone is the moze clerer / & of moze gentyll colour. And who so euer beryth this stone vpon hym / he shall loue the better to be chaste of his body / and remēbze hym selfe to beholde and loke vp to the celestiall Reame of heuen. This stone is of the colour and azur / a kynge ought to beholde and loke often on this Topace / foz it gyueth good remembzaunce to hym that kepeth it/to thynke on the kingdome of heuē that neuer shall fayle / a Topace is best as he is foūde and groweth/ but he is nat so ple saunt / and therfoze he is neuer the better to be polisshed / but yet he leseth nat his vertue: noz his strength / a Topace ought to be set in golde.

¶ The Emeraude. Cap. iij.

¶ An Emeraude palleth all grene thynges of grenesse / The fynest Emeraudes come out of the lande of Beheste / and out of the flode of Paradyse terrestre/An Emeraude amendeth & kepeth a bodyes syght that it shall nat empeyre in hym that hath good byleue. An Emeraude encreseth rychesses/ and maketh a man to be of temperate wordes/ and heleth a man of the sykenesse of the herte/And also it is passyng good agaynste the Gowte/& agaynst tempestes/& agaynst longe syckenesse: Who so bereth an Emeraude vpon hym / it shall cause hym to lyue in clennesse/and in clene lyfe/ and hate to speke vnclenly and vyllonously/and be the better wyllyd to contynewe hym/and mayntcyne him selfe fayre & clene / and to thynke on his owne soule/ and the more to loue clene & honest sportes and games/ & good werkes. For god hym selfe gaue to this said stone/these vertues. And also an Emeraude on the erth/is named the stone of god. There is a maner of beestes that be called Gryffons / that kepeth these stones Emeraudes/on the floode that cometh from Paradyse terestre unto the lande of Beheste, And these maner of

beſtes haue.iiij.feet and.ij.iyen/ & the bo=dy before lyke an Egle/and behynde lyke a Lyon. And a maner of folkes that be named Arymples that haue but one iye in the forhede/And they ſeke & fynde theſe Emeraudes / and when they go for them/ they be all armed/and ſo they ſeke the ſaid ſtones in the ſayd floode of Paradyſe ter=reſter/and there they fynde them. And the ſaid Gryffõs flye all about and ſeke theſe ſayde folkes/that haue but one iye in the forhede: and they do theyr power to take away the ſtones fro thẽ/ for they be ryght fearſe & angry with them / that they bere them away/but theſe ſayd folkes be ſo ar=med/that the ſayde fowle Gryffons may do them no harme. That Emeraude that is moſt clenneſt and paſſynge grene/ he is mooſt gentyll/ precyous and beſt.

¶The Rubye. Cap.iiij.

¶A Rubye is reed/and more redder then any other thynge/and is a very red ſtone/ the gentyll Rubye that is fyne / pure /and clene: is lorde of all ſtones/and he hath the ſouerayntē aboue all precyons ſtones.

And hath this domynacyon/that whē he that bereth it amonge folkes: they do hym all worshyp and reuerēce / and be all glad and ioyfull of his company. And if any beest be sycke & dryuke of the water that the Rubye is put in / it shall heale hym / & he that loketh & beholdeth this stone/ and is inferme and good byleue/it comforteth hym: and he shall forget his contrarye/ by the vertue that god hath put in this stone. And also this sayde stone/fedeth a mans syght/ and comforteth the hert & the body and getteth a man good lordshyp aboue all other stones / and the fyne Rubyes be founde in the parfounde ynde / in the flood that cometh from Paradyse terrestre.

¶ The Saphyr. Cap.v.

¶ The Saphyr is a full conuenable stone to put on a kynges fynger/ for it is vyght gracyous and holy of god. And the mooste fyneste Saphyrs be founde in the grauell of Lybe / in the flood of Dryent / nyghe a great rocke of the see/for there be mo Saphyrs/then in any other part. And the fyne and gentell Saphyr / is of the colour lyke

the pure Fyrmament/when it is moſt cle-
reſt. Alſo there be foũde in the depe water
Saphyrs that be more obſcure and derker
of colour/that be full of great vertu. And
alſo beſyde the ſayd Rocke/ be founde dy-
uers Saphyrs/but they be nat ſo moch of
value/nor of vertue. But they be all there
by god:and all be of god/and full of grace
and vertues. And theſe.iij.maners of Sa
phyrs tourneth folkes that bereth them
from folyes & enuye / and comforteth the
body and membres of man / and keperh a
man from poyſon : and from pryſonynge.
And if a man be in pryſon / it helpeth hym
moche to his delyueraunce: for and a man
touche the.iij.corners of the pryſon that
he is in . And alſo his fetters if he be fet-
tred/ & he be in good byleue to god ward/
he ſhalbe delyuerde by the grace and ver-
tue that god hath gyuen to the ſayde Sa-
phyr. And alſo the Saphyr is good to ac-
corde men togyther / if they be at debate.
And alſo for to vndo wychecraftes & Sor-
cerye. Alſo the Saphyr is good for all bo-
ches/rancles/and ſwellyng. when they be
ſerued about therwith / then put the Sa-
phyr in water / and let them that be ſycke

drynke that water/& it shall put away all the brennynge heate of a mans body/ and make hym to tremble/& sease all aches/& dolours. And also it healeth a man of the Jaunesse: and also the Saphyr when it is put to a mans eye/it breketh the webbe/& putteth away the fylth / & make a bodyes eyen fayre & clere. And god conceylles the said Saphyr stone/& kepeth it in clennesse and also god gyueth hym wytte/& great vnderstandynge. And to knowe the Saphyr it is lyke the colour of the Fyrmament/but it is so beauteous in the syght/ that it is lyke blewe colour. And who so euer loke & beholde the Saphyr/ it comforteth hym alway in goodnesse / and goodnesse cometh alway vnto hym.

¶ The Jasper. Cap. vi.

¶ Jasper is a stone that there is of.x. maners of them & of dyuers colours/and dyuers vertues. And they be founde in soueraync parties of the worlde/ but the Jasper stone that is grene/is the best/& if it be medled with blacke dropes/they be moost est. And also when the stone is grene/&

hath redde dropes it is good / and when it is of olde cuttyng/he is the mooste soueray ne and lorde of all Jasper / for this is the precyous Jasper/ for he is good agaynste all vermynes/ & if he that is touched with any vermyne / & he be brought in to any place/ where the Jasper stone is / he shall swete & chaunge one of his colours. Also by reason/the Jasper ought to staunche blode of hym that hath good bylene i god/ and staunche a body also of the blody menelon/& of the Feuers / & of the Dropsye. And he that beholdeth and loketh on the Jasper agaynste the lyght of the day / it shall kepe hym frō fantosme/& fantasyes/ and maketh a man pure / clene / and hole. And also this stone is good and profitable for a woman that traueyleth with chylde. For she shall be the souer delyuered / also the Jasper kepeth a body from contrarye thinges when he beholdeth & loketh vpon it. And he that bereth the Jasy stone vpon hym/ he ought to leade hym selfe in clene lyfe.

¶ The Lygurres. Cap. vii.

¶ The Lygurres is a stone that is founde in the lande of ynde in the floode / that is full of forestes / & therin is a beest that is called Linx that kepeth her / and this stone is hydde in his throte ferre within / that the great vertues of this stone may nat helpe no body. There be Lygurres stones of many dyuers maners / but the best be of the colour of golde / and some be of the colour of Myrre / and some of the colour of Sense. And also there be of suche maner of yelowe colour tourned somwhat to greene. And some be of the colour of Jargõce / and god hath gyuen this stone many vertues / for it healeth a man of the Jannyse / and kepeth a man from euyll dyces. And also this stone is good to bere for many maners of Gowtes / & healeth a mans stomake / and when a man is melencolious and wrathfull / it maketh hym Joyfull & gladde. And also this stone staunceth the blody mencyson / and staũcheth the bloode of a mans membres / in what place that euer it be on a man that bledeth. And also if a woman bereth a Lygurres stone vpon her / she is the more plesaũt / and the better beloued. Also if a body put this stone in

his mouthe/& he haue a great heate in his body it shall cole hym/& if this stone touche a mans yen that be diseased they shal be hole. And the beest that kepeth these stones/they hyde them in the grauell/that no man shulde come to them.

¶ The Acate. Cap. viii.

¶ This Acate stone is founde in a flood/ that is called Acate/and there be founde of thē of dyuers maners/there be some blacke/& some whyt with dyuers sercles about them/and some but one/and some. iij. And suche there be/that haue the fygures of men or beestes/or of trees. And some be grene as a Jasper is mynged with red dropes: and this Acate stone is full of vertu/ there are a maner of these Acate stones that haue veynes in them lyke golde/an Acate that is medled as it were the colour of golde/or after the colour of were is best The verry fyne and trewe Acate sauetly & comforteth an olde man/and sicketh his thurste/and maketh hym stronge agayne/ and kepeth a body from venym and from the bytyng of Serpentes/and other wode

bestes. And also it maketh a man to haue good spekynge & also the verry fyne Acate when a body putteth hym among herbes/ he sweteth/ & if a man put hym close in his fyste/ another body shall nat se that man. And this maner of Acate is somwhat gre-ne/ and spottyd with red dropes.

¶ The Amatyste. Cap. ix.

¶ The Amatyst is of purpull colour/ and draweth moche vnto the colour of bloode. This Amatyst stone is cōfortable to hym that bereth it: and also this stone comfor-teth a man greatly that is dronken/ and kepeth a man in good byleue. And he that bereth an Amatyste vpon hym/ he shall be welcome before kynges/ and great lordes/ & shall soone be delyuered/ of what thyn-ges that he seketh to them for. And also it maketh a man humble and meke/ & he that bereth this stone shall alway haue remem braunce on god/ for this Amatyst is a gra cious stone and a vertuous/ and is of pur-pull colour.

¶ The Crysolyte. Cap. x.

¶ A Crysolyte resembleth moche lyke the colour of water of the see / & casteth a maner of a flambe lyke golde from all partes. The Crysolyte stone is good to bere agaynst naturall stones / for he that bereth it ought nat to be foyled w̄ synne. Also he that bereth this stone maye entre and goo surely unto all courtes/and nat be agayne sayd/and worshype and grace shall come to hym of all folkes: & a Crysolyte stone were persed ryght thorughe / & a man put thorugh it the sope or her of an Asse / he might go against the deuyll/ & chase hym ouer all without lettyng. And he that this precious and glorious stone bereth ought to be in great fayth & trouth: and also this stone ought to be borne on the left syde of a man. These Crysolyte stones be founde in the countrey of Ethyope / and tho that be precyous and fyne/be lyke to the colour of the water of the see and golde.

¶ The Oniche. Cap. xi.

¶ This Oniche stone/and Sardoyne stone/and Calcedoyn stone / these .iij. maner of stones/be concreed and growe nighe to

gyther in the coũtrey of ynde/ & of Araby/ & they be of dyuers colours/ & dyuers ver tues/this Oniche colour is blacke/ & whē there are veynes & sercles in this stone whyt or redysshe/or blewe nat to moch/ & blacke ynough/that is a verry right stone & a good and a precious Oniche. And this stone maketh a man valyaunt and hardy/ and coragyous/ and maketh his lyfe and his goodnesse to growe/ and kepeth a mā in good heale that bereth this stone. And also this stone shall make a man to dreme in the nyght/ and speke to his frendē that is deed slepynge/and by the morowe he shall haue remembraunce and thynke on all that he spoke slepynge/and in what ne cessyte a mans frendēs soule shall be in. And he that this Oniche stonebereth/shal haue many feyre and good graces.

¶ The Beriele. Cap. xii.

¶ This Beryele is a stone that is of the colour of water/ when the sonne shyneth therin. And this sayd stone commeth out of the countrey of ynde/ & a Beryele stone that is rounde when the hoote sonne smy-

tes

tes theron / he casteth as it were fyre out of hym. This sayde stone also norysheth loue in man & woman/also the sayde stone when he is put in water / that water is good and holsome for many dyuers sycke nesses / and who so be in good byleue and dryuke of that water and specially for the feuers/and for the heed/and for the heate that is in a mans stomake of any sycke= nesse. And also he that bereth this Beryel stone on hym/he shall be honoured & wor= shyped amonge folkes/and this said stone shulde nat be cutte / but be all hoole and playne and well polisshed/ for when he is cutte he wasteth to mocke when the sonne smyteth hym. And yf a man put this Be= ryele stone vnto his flesshe in the hoote sonne / the hoote fyre that commeth out therof shall brenne hym so that he may nat suffre it.

¶The Jargonce. Cap.xiij.

¶This Jargonce is a stone / that some men call a Ballays/and he is founde in an Ile/that is betwene.ij.sees that is called Corable/and this Jargõce stone draweth

lyke to the colour of Rubye/ but he is nat of that maner / for this stone is another then the Rubye. Also this said stone chaũgeth & amendeth his colour of fayrenesse/ agaynst fayre wether / for the sayde Jargonce is alway in fayre wether most clere and gẽtyll of colour. And he is maister of Jargõces. The Rubye is a Jargonce/ the Ballays be Jargonces / the Saphyr is a Jargonce / the Garnate is a Jargonce/ & the Sytryn stone also is a Jargonce. And all these maner of stones a man may call Jargonces/ and other also. The Jargõce is a full fayre stone and a gẽtyll. And god gaue to this Jargonce and Ballays stone many vertues. This said Ballays/ taketh from a man that bereth it on him many folyes/ as thought/ pensyfnes / and distourneth a man/ & kepeth hym chaste from the great synne of Lecherye. And he that bereth a Ballay on hym/ and sheweth it to his enemy: his enemy shal be at one with hym and he woll hym-selfe or he may retourne from . without any hurte/ or any domage hole and glad. And also if a man woll touche the .iiij. corners of his chambre / or of his gardyn / there shall no tempest nor no

dyzmyne touche it to do no harme therto. This sayd stone meueth agaynst feyze wether/and agaynst fowle wether. And this sayd Jargonce / is founde in the countrey of Ethyope.

¶The Gyrsolyte. Cap.xiiii.

This Gyrsolite is a stone that is brought out of the coũtrey of ynde/and his coloure is somwhat grene / & is lyke to the eye of a lowe / and he casteth from hym a flambe / as it were golde from all partyes / and he that bereth this stone/shulde be gracious & euery man shalbe glad of his company.

¶The Calcedoine. Cap.xv.

¶This Calcedoine is a stone that is of a trouble whytenesse / and he is Dzyentall. God gaue suche vertue to this stone/ that he that bereth hym / shall be of feyze Eloquence and well spekynge. And also if he that bereth this sayde stone plede with a man/that hath wzonge in a thynge. If he shewe this stone to hym that is in the wzõge/he shall lose his quarell / by the fozce/ &

the vertue of this same stone. And he that bereth this stone vpon hym by the vertue therof/he shall kepe his right i all places.

¶ Onuche.

¶ Onuche/Sardoyne/and Calcedoine/ he that bereth on hym this stone / he shall be well kepte/and in saue garde where soeuer he be. The Calcedoyne stone bereth great grace and vertue/and the other twayne kepeth a man fro all perylles & myschaunce.

¶ The Sardoyne. Cap̃.xvi.

¶ This Sardoyne is a stone of the colour that drawerh sõwhat to blacke. And this stone tẽpreth a man. when he is full of yre and wrathe / and maketh the spervte and humours of a man to be in quyete & reste/ and taketh from hym euyll vyces/ and taches and condycions / and also maketh a man chast & shamefull of his synnes/ & gracyous and kepeth hym from myschaunce.

¶ The Dyamant. Cap̃.xvii.

¶ A Dyamant is a stone/ that cometh frō ynde / and they be males / and they be of a browne colour violet. There be also Dyamantes/ that cometh out of the coūtrey of Arabe/and they be females/ sōwhat more lyghter colour towarde blewe / then these that come out of ynde. There is no fyne Dyamāt that is greater then a lytell nut. And this Dyamant is the moost hardest thyng that is eyther stone or other metall. And no man may nat amende this sayde stoue of feyrenesse/neyther for polysshyng nor other thynge: and in suche maner they growe and be founde. God gaue vnto this Dyamant great grace and many vertues/ and gyueth a man also that bereth a Dyamant great strength and vertue/ & kepeth hym from greuous sownges / & dremes/ & fantasyes / and from venym. And also it kepeth a mans bones & his membres hole & safe / for he shall nat fall of no horse nor other beest / nor before no beest that shall hurt hym/but the Lyon / if he byleue well on god he needeth nat to doute hym/nor to be ferde of no spyrites/nor no thinges that he seeth by nyght nor by day/and this said stone putteth away debates/and chydyng

and brawlynge/and wrathe/ and kepeth a man chaste from the sinne of Lechery/and amendeth a mans wytte/and maketh him of pryce/valuc/and ryches. Also this Dyamant helpeth a man that is distracte/and also agaynste his ennemyes. And he that bereth this sayde stone shall loue god the more better. And if a man be maryed he shall kepe his maryage the better/and his generacyon shall come forth safe & hole of membres. And he that woll prouc this/he ought to bere this said Dyamant stone on his lyfte syde/for then he sheweth his vertue. And also this stone ought to be trewly boughte/or gyuen: And he that bereth any precyous stones/ought to be well dysposed and holy/and vertuous/and clene in lyuynge.

¶ The Dyanc. Cap. xviii.

¶ This Dyanc is a stone fayre and clere/ & as moche as one of the nayles of a mans hande or lesse: and this stone is good to staunche blode of hym that hathe truste & fayth that this said stone shal helpe hym/ by the vertue that god hath gyuen it. And

also this stone where he toucheth he stau-
cheth the blode of all woundes / and of a
mans nose/and of all the places of a mās
body / and also this stone staunceth the
blod within a mans body/that oftetymes
a man casteth out/that is corrupt within
hym / or of other sykenesse / by the drin-
kynge of the water or of wyne/or other ly
cour that the sayd Dyane stone shall tou-
che. And this stone also shall heale a mans
yen for to touch them therwith: if they be
bloode shoten / eyther with stroke or with
sykenesse and make them fayre and clere.
And this sayd stone is founde in Yslondes
in the see of ynde/and they be norysshed in
fysshes bellyes / and so they abyde in one
fysshe / & in other.vj.C. or more/ and then
this is good & fyne / & then the see casteth
them out/and there they be founde.

¶The Sorpge. Cap.xix.

¶This Sorpge is a stone somwhat to-
warde grene colour/ and she cometh from
Paradyse terrestre / by a flood water that
cometh from thens / & that water passeth
by the great ynde / by a great desert and a

wyldernesse / and assembleth togyther a=
gayne bytwene two mountaynes closed ī
euery part/that where that water entreth
it assembleth togyther as it were a lytell
see in the sayde mountaynes / by the com=
maũdement of god/and there is a gouffre
in all partes that englutteth & receyueth
the sayd water/& casteth it out agayne / in
a nother place. And in the sayd mountay=
nes / there be beestes of the greatnesse of a
dogge/and they be more swyfter then is a
fowle or a byrde. And these same beestes
fynde these Sorygc stones/and hyde them
in theyr throtes / that no maner of body
shulde fynde them/nor knowe theyr vertu/
and therfore no man may come by them/
nor haue them of these beestes/but by may
dens. For whē men wolde haue these sayd
stones / they bryngc wyth them maydens
vnto the border of the water syde/and dis=
couer all theyr brestes and theyr teatys / &
warne them that they be nat a ferde / and
these maydens be made to sytte downe on
the border of the sayd water. And the men
hyde them in hegges and busshes / & then
anone these beestes smelleth these may=
dens/and come ryght vnto them / and put

theyr groynes bytwene these maydens tetys / and thorugh the great pleasure and swetnesse that they take of these maydens they fall a slepe / as they were in a sowne. And then the men come out of the hedges and bussches / & slee the sayd beestes / & take these stones out of theyr mouthes. And these sayd Sorpge stones be of suche vertue / that god hath gyuen them / that they be good & profytable for all maner of maladyes of gowtes. For he that drynketh of the water that this Sorpge stone hath touched .ix. dayes fastynge / thoughe the gowte holde a man neuer so sore. All the yere after / that he shall nat fele none harme nor disease of the gowte. And if a man haue good byleue in god / and fayth to the same stone. It is good also for the sycknesse of the stomake / and for the humours of a mans body / & agaynst all wode beestz and the bytyngz of other vermyns and venomous beestes / if a man drynke of the water that this Sorpge stone hath touched / he shall be in no peryll nor daunger of all these thynges aforesayde. And also this sayd stone / healeth a man in lykewyse of all maner of sycknesses of the stomake.

And also the body of euyll humours: and he that shall haue/ and bere this sayd stone/he ought to be honest / and clene of his body.

¶The Crasnuf. Cap.xx.

¶This Crasnuf is a stone that is whyte/ with a grene sercle therin: and he that bereth this stone/& byleue in the vertue that god hath gyuen it/he may go surely amõg his enemyes/ and amonge all folkes safly and no man shall harme hym. But this sayde stone hathe nat this vertue but. iij. dayes in euery moneth/that is to say/the. iij.day of the moneth/& the.xvj.day/& the. xxvj. day. But this stone hathe another vertue euery day / for he that beholdeth & loketh on this sayd stone/euery day by the morowe and in the euenyng/that day nor that nyght/he shall nat dye no sodyn deth. And if a man be wounded/and beare this stone vpon hym / his wounde shall neuer rancle nor haue euyll smell / nor shall nat be in no peryll therof. And also/he that bereth this stone vpon hym/he shall be worshypped/and his langage praysed amonge

all folkes/ and all shall do hym worshype and reuerence. And also he that wyll put this sayde stone on his heed / when he slepeth/he shall dreme/ and se in his slepe certaynly any man or woman that loueth hym/or hateth hym. And also he that wol put this stone on a bodyes breste when he slepeth/he shall tell and reioyse hym selfe in his slepe of all that he hath done .iiij. yere before/vnto that houre. And this Crasnuf stone is founde in the parfounde great see/ in the countrey of the great ynde/vpon the Ryuage / and the border of the see / when the see casteth this sayd stone out of her to the Ryuage and border therof. Then the fysshes of that see smell this stone / & then they lepe out of the water to the lande/and when the water of the see fayleth them / anone they be deed. And then folkes that passe & go therby/fynde these fysshes thus deed/then they knowe well that this Crasnuf stones be nyghe there aboute. And so these folke seke & serche them there about/ and so they be founde / but they fynde nat many of them/for there are fewer of these stones/then of any other stones.

¶ The Uermidor. Cap.xxi.

¶ This Uermydor is a stone rounde as a nut is/and sõwhat lesse/ and in the nyght tyme it gyueth great lyght as it were a cãdell/and in the day tyme great flames/and this stone is good agaynste all maner of maladyes & syckenesses of a mans body/ for al lemires warkes/that is serued with this stone it cõsumeth it/and departeth it. And this stone is founde in a mountayne in ynde / in the ysounde of the mountayne in the veynes of reed stones.

¶ The Reflambyne. Cap. xxij.

¶ This Reflambyne is a yelowe stone: of the greatnesse of a been or lesse. And this stone hath suche vertue / that it stañcheth and sleketh a mans thurste: & distroyeth the Jaundes of a mans body. For if a mã haue the Jaundes / that his vysage and his yen/and his body be all yelowe of the Jaundes. And he drynke .iij. dayes of the water in the morowe/& at euen / that this stone hath touched he shall be all hoole of the Jaundes. And also if a man bere this stone vpon hym / it shall comforte greatly his membres all that be on his body/ and

shall gyue hym great force / and strengthy a mans sight greatly. And thyese maner of stones be founde in a flood & a water that passeth by the countrey of the lytell ynde. And there are a maner of folkȝ that haue but one eye in the forhede / and they kepe these stones / that no man shall take them away. But then there cometh another maner of folkes / that be called Nubiens / and then whē they come / they be armed & they fyght wᵗ these other folkes / & by force they take these Reflambine stones from them.

¶ The Cocrice. Cap. xxiij.

¶ This Cocrice stone is whyte / and hath a reed goute droppe in hym / & is of the greatnesse of a beane or lesse / & this stone hathe suche vertue that if a man haue on his eye a perle / that commeth often tymes of the poresi or of other diseases. And it be touched with this same stone. iij. or. iiij. daies ones or twyse a day / it shal breke the perle of a mans eye / and make it hole / and yelde a body his syght agayne. And if a man were poysoned or touched wᵗ any venym / and he drynke of the water that this sayd

Cocrice stone had touched he shulde be in no peryll. And he that bereth this stone on hym/no bermyn nor beuymous beest shall not approche him/nor come nyghe the place where this sayd stone is in. And these maner of stones be founde on the border of the see/in the cõtrey of ynde/ nygh vnto a great rocke betwyx.ij.mountaynes/and that is full of great Kupz small rockes/ that no man may put none engyn there/ to haue these stones. And when the folke of that coũtrey wolde haue of these sayde stones/they slee gotes.ij.or.iij.& anoynt them with hony/& then they cutte them in peces/as brode as a mans hande/and they cast peces of flesshe/ here & there about in that Kupz/& small rockes/ & then there cometh a maner of fowles fleynge downe amonge these Kupz/& they take these peces of flesshe/and flee vp to the toppe of that moũtaynes for to fede thẽ on that flesshe/ & then the folkes of that coũtrey assayleth these fowles/& maketh them other whiles to leue their pray/and put them to flyght. And in this maner/other whyles/be foũde these sayd Cocrice stones wt that flesshe/ and so they be brought away.

¶ The Turbays or Turquemas stones: there be of them of .iij. colours / and one maner of them / that draweth moche towarde grene colour. And there be of other that the colour drawyth somwhat vpon bleue colour / & they be the mooste best and fynest. And this sayd stone is good & profytable for a man that hath good horses / for and a man touche with this sayd stone any mete that a horse shall ete / that horse shall nat be morfounded nor take none other harme in no wyse / neyther hoote nor colde / nor a horse hoofe shall nat chaunge / nor neuer take harme. And also he that bereth on hym this sayde stone / there shall neyther metes nor drynkes hurt hym / nor do hym harme / nor also his horse / shall nat at no tyme fall vnder hym in no water.

¶ Here after foloweth the vertue of the Adamounde stone.

¶ An Adamunde is a precyous stone / that comyth out of ynde: and god hath indued hym w greatter vertues then many other

stones/ & a man wyll proue hys loue/or his wyfe to wyt if they be trewe or no: put the sayd stone on her hedde/when that she is a slepe/ & if she be trewe / she shall tourne toward hym. And if she be nat trewe she shal fare as a beest that shulde fall. Also surgyons that knoweth the vertue of this sayd stone/doth breke it to powdre when that a man is hurt with a spere/quarell/arrowe/or gonne pelet/that the yron or stele byde in their body/then they make a tent/ & myrre the salue with the powdre of the stone/ & put the tent into the hole / where the yron or stele is in: & so by the great vertue that this powdre hath / it draweth the yron or stele out/ & so they make the mā hole. Also by this sayd stone maryners knoweth the course of the see/ & the wyndes. Also this sayd stone is good to make accorde betwene man & woman. And it is good for the dropsy/ & it be vsyd in drynke: & this stone is good for a man to bere in a rynge/for it wyll cause a man to haue good counceyll/ & also to gyue good counceyll: & this stone wyll cause a man to haue good spekynge/ and to be in great powre duryng his lyfe.

Deo gracias.

¶ Here endeth the boke of the.xxiiii.pre-
cyous stones pryncypalles. And be for
to sell at the Sygne of seynt Johñ
Euangelyst/in seynt Martyns
parysshe beyde charynge
Crosse.